Civil & Religious INTELLIGENCER.

No 29.] SANGERFIELD, N. Y.—SATURDAY, JUNE 7, 1817. VOL. I.

Articles from the Albany Argus.

The Wire Worm.—A worm to which our farmers give this name, we are sorry to learn, is committing serious depredations upon the grass and grain in the neighboring towns. They are about the size of common wire, of a yellow color, half an inch or three quarters long, and are found below the surface, where they commit their ravages upon the roots and seed. A gentleman relates, that having planted corn, he opened some hills a few days afterwards, to see if it had sprouted, and found almost every kernel bristled with the wire worm, which had perforated it on all sides. Many fields of grain and grass have been seriously injured, and some almost entirely destroyed.

The Black Worm is also destroying the vegetation in the northern towns of Rensselaer, and eastern section of Saratoga. Many meadows and pastors have been rendered, by their depredations, as barren as a heath. This appears to be the same species of worm that has created so much alarm in Worcester county. We suspect it is different, however, from the *cut worm* of Pennsylvania, whose ravages appear to be confined to corn, or the worm which infests gardens, often denominated the cabbage worm.

At the close of another piece respecting the cut worm, is the following paragraph.—

It has been well ascertained that sowing the wheat after the *first frost*, effectually prevents the fly. Farmers are too apt to sow early. On the Susquehannah in the state of Pennsylvania, the fly is not known where the grain is put into the ground after the first frost in September. The writer from his own experience, can assert this as a fact.

Drowned.—On the 19th inst. off Stony Point, Sacketsharbor, Widow White, relict of Elhakim White, Simeon White, Jared White, their wives and five children; together with a young man, name unknown. The wives of the two young men were daughters of David Smith. Four of the children have since been found and interred. —*Col. Gazette*

ARGUS SUMMARY.

Advices from Port au Prince state, that the American consul at that place had struck his colors, resigned his situation, and left the place, in consequence of an American brig having been condemned by Petition. Petition has drawn down upon himself the hostility of the Spanish patriot privateersmen, by seizing and condemning some of their prizes sent into his ports. They are stated to have captured some of his vessels in retaliation.

A young man by the name of Abraham Wyckoff, fell from the yard of a ship in New-York, on Sunday last, and instantly expired.

The U. S. brig Boxer was spoken at sea on the 4th inst. seven days from port, having sailed in that time 1300 miles.

An extensive cotton factory has been burnt at Lexington, Ken. The loss was about 4000 dollars; the machinery and other articles being saved.

A considerable shock of an earthquake was felt in Boston, Salem, and the neighboring towns, on Thursday evening of last week.

Fernambuco has been declared in a state of blockade by the Portuguese authorities.

The Baltimore Patriot contradicts the statement that crops in Maryland are likely to fall short, and says they promise to be uncommonly abundant.

President Monroe was to leave Washington on Wednesday on his northern tour.

The valiant Col. Crogham has thrown up his commission in the army, since he has become a proselyte to Hymen.

A mathematician at Milan, named Locatilli, is said to have invented machinery, by which he can, with his own power, move a vessel of war against the tide.

An invitation appeared in the New York papers last week, inviting the curious to witness the exhibition of a boat to be propelled by machinery without the aid of physical power, steam or wind. We have heard nothing of the result of the experiment.

The script of the U. S. bank, is stated in a Baltimore paper, to have attained the enormous price of 97 to 100 dollars for 85 dollars paid in.

A company of young men has been forming in New-York, to proceed to some port of South America to form a settlement. The share advanced by each adventurer to purchase a vessel, &c. 100 dols.

Steam boats.—The Louisville (Ken.) Courier, of the 8th states, that a decision had been had in the courts at New Orleans, adverse to the exclusive right of Livingston and others to navigate the Mississippi with steam boats, guaranteed to them by a law of Louisiana.

Between the 10th March and 27th May, more than 250 vessels, and 1600 passengers, arrived at New-York, says the Mercantile advertiser, from foreign ports.

Extract of a letter from St. Pierress, (Mart.) dated April 30, 1817.

"Since writing you a gentleman from Augostura has called on me, and informed me, the royal army, about three weeks since, went out and attacked the patriots, and in about 15 minutes were totally destroyed! the general with difficulty escaped with about 100 persons—his loss about 2000—the place is in want of provisions, and all shut up in the castle.—A vessel in ballast has come here express, to solicit leave to carry down provisions, and I expect will be permitted."

As a gentleman, in a certain coffee house, was writing a letter to his friend, there being a good deal of company present, a pert young fellow posted himself behind him.—The gentleman concluded his letter with these words: *I should write more, but there is an impudent puppy looking over my shoulder.*—The maccaroni instantly turned upon his heels, and exclaimed aloud, *I'll be d——d if I was looking over your shoulder.*

From the Philadelphia True American.

The following circumstance some weeks ago in this city, and was a few evenings since related in my hearing. It excited such agreeable sensations in my mind, that I cannot deny myself the pleasure of making it public; as the names of the parties are not mentioned I hope their feelings will not be wounded. A person who had been unfortunate in business, and had been discharged from his debts by the late insolvent-law, called upon a merchant to whom he was indebted, and stated in substance, (for I don't pretend to relate the case verbatim,) that although he had been obliged to seek the protection of the law, yet he never considered the claims of justice in any degree abated; and having got again comfortably into business, he would be glad he would employ him, and the amount be placed to the *old* account, until it should be liquidated.—The reply was, *No*, I feel no disposition to oppress or be severe with any body. I can lose what you owe me without suffering; but should it ever so happen, that through adverse circumstances, I should *need* what you owe me, I shall probably then call upon you in the way you propose; and should that not take place, I freely forgive the debt. I am sure this gentleman must have experienced in his own breast, "*it is more blessed to give than to receive.*" How different the feelings of such a heart, from those of the sordid soul who would have accepted the offer, and perhaps have kept a poor family contending with poverty and difficulty all their days, and the individual be no more benefitted, comparatively speaking, than the drop in the ocean.

From a London Paper.

The triumph of Economy.

When the collection was making to build Bethlehem hospital, those who were employed to gather donations for that purpose went to a small house, the door of which being half open, they overheard an old man, the master, scolding his servant maid for having thrown away a match without using both ends. After diverting themselves some time with hearing the dispute, they presented themselves before the old gentleman and explained their errand; though from what had just passed they entertained little or no hopes of success. The supposed miser, however, no sooner understood their business, than he stept into a closet, from whence he brought a bag, and counted out four hundred guineas, which he generously gave them. No astonishment could exceed that of the collectors, at this benevolent reverse of their expectations; they loudly testified their surprise, and scrupled not to inform their benefactor that they had overheard his quarrel with the servant girl. "Gentlemen," said he, "your surprise is occasioned by a thing of very little consequence. I keep house, and save or spend money my own way; the first furnishes me with the means of doing the other.—With regard to benefactions and donations, (continued the old man,) you may always expect most from prudent people who keep their own accounts." When he had thus spoken, he begged them to withdraw without the smallest ceremony; to prevent which he shut the door after them, not thinking half so much of the four hundred guineas which he had just given away, as of the match which had been carelessly thrown into the fire.

New Invented Ploughs.

Mr. Nichols, of the Nant near Monmouth, has lately invented a sowing plough, which has six shears, turning three furrows to the right hand three to the left, and completing two small wheat ridges (from three to five feet breadth each) at a turn. It is drawn by four horses driven by a boy, and the plough held by a man. The proprietor has sown about eight acres with it in a day, and altogether about one hundred acres with it this year. The plough will do the work of six men and six boys; with an extra boy to guide a harrow, which is attached to one of its sides; and that without an additional horse, it will do the work of fifteen people and twelve horses.

Curious Anecdote.

Extract of a letter from Ecaures, (India,) May 6, 1816.

"Since you tell me that you wish to hear about native customs and manners, I must mention a fellow who has been lately hung at Calcutta, and suffered for an offence which I think never was heard of in Europe:—He was an admirable swimmer and diver, and used to frequent the *ghaus* and places where women came to bathe in the river. He would make his way along under the surface of the water, till he got close among them, and then seizing one of them by the legs would drag her under the water, and drown her for the sake of her ornaments; for the women of this country always bathe in their valuable gems and pearls. Meanwhile the Newspapers teemed with horrible accounts of alligators carrying away bathers; and these monsters of the flood were talked of and feared by every one, and seen by no one. At last, one day, a girl disengaged herself from his grasp, rose to the top of the water, and screamed out that it was no beast, but a man! He was then caught, and confessed that he had carried on the trade for seven years. Of the number of his victims he had kept no reckoning."

Mr. Garrow, examining a very young lady, who was witness in cause of assault, asked her if the person who was assaulted did not give the defendant very ill language; if he did not call him a d—d *Scotch cobler*, and utter other words so bad, that he, the learned counsel, had not *impudence* enough to repeat? She replied in the affirmative. Will you madam, be kind enough, then, said he, to tell the court what these words were?" "Why sir," replied she, "if *you* have not *impudence* enough to speak them, how can you suppose that I have"—*ib.*

Singular Divorce.

A singular occurrence took place between man and wife—a separation in which there is neither information, pleading, judges nor tribunal!—Two vessels, a Dutch and a Russian, were navigating in the Cattegat, in the night, with so little precaution, that they got fowl of each other, the noise of the sailors swearing awoke the Dutch captain's wife, who in her fright ran on deck in her shift, and went on board the Russian for fear the vessel she was in might upset—the vessels then separated. Unfortunately the Russian was bound to the Mediterranean, and the Dutchman to Copenhagen! So that the Dutch Captain on his arrival at Copenhagen the next day, found himself separated from his wife, a distance of several hundred leagues without being able to obtain her!!!

Something Curious!!!—On the 25th of April last, the Chief Judge of the Supreme Court of the State of Ohio, was fined one dollar and 50 cents, for not attending a militia muster as a private sentinel, in strict conformity to the laws of the State of Ohio.—*Western Reserve Chronicle.*

THE

CHRISTIAN'S MONITOR.

Good tidings of joy, to all people the same,
The heart to employ, and the tongue to proclaim.

Vol. III. JUNE, 1817. No. 12.

From the Missionary Register: Through the Religious Intelligencer.

ACCOUNT OF RAMMOHUN ROY.

A Hindoo Reformer.

We have been favored with a sight of a Tract, printed at Calcutta in the present year, with the following title: "Translation of an Abridgement of the Vedant, or Resolution of all the Veds: the most celebrated and revered work of Brahminical Theology; establishing the Unity of the Supreme Being; and that He alone is the object of Propitiation and Worship: by Rammohun Roy."

Before we give an account of this curious Tract, it may be advantageous to our Readers to know something of the author.

Of Rammohun Roy, we have received reports from several friends. The substance of them is this:—

He is a Brahmin, about thirty-two years of age, of extensive landed property, and of great consideration and influence; shrewd, vigilant, active, ambitious, prepossessing in his manners, versed in various languages, and busily employed in giving Lectures to a number of his countrymen on the Unity of the Godhead. He is acquainted with the New Testament; and seems disposed to hear any thing which can be enforced by the authority of Christ.

Another account carries him farther as a Christian. It states, that he began his studies by learning Persian; as he considered a knowledge of that language necessary to every native of any distinction. From Persian, he was led, almost as a matter of course, to Arabic and the Koran. His own statement is, that the religion of Mahomed at first made some impression on him; but when he found that the Prophet carried off the beautiful wife of his slave, and attempted to establish his religion by the sword, he became convinced that it could not be from God. Then he studied our Bible in English; and, in consequence, became a Christian. He has spread his doctrine to a considerable extent, and has several Hindoos of high caste and of fortune in league with him, who maintain his opinions. They call themselves a Society; and are bound by certain rules, one of which is, that no man shall be admitted into their number, except with this condition, that he renounce idol worship. Of these rules, however, they do not seem to be uniform in the observance. One of the Society, though he professes to have renounced idolatry, yet keeps in his house a number of Gods, as well as two large pagodas. His society has granted him a dispensation on this head, because he possesses a certain quantity of land from the king of Delhi for this purpose; and, if he were to destroy his idols, he might lose the land!

One account carries the number of Rammohun's followers to nearly 500; and states, that they expect soon to be strong enough to enable him publicly to avow his faith, and consequently to lose caste; which he has hitherto not done, as it would impede his intercourse with many whom he

had hopes shortly to convince. The Brahmins had twice attempted his life, but he was fully on his guard.

It is stated, that, after being baptised, he intends to embark for England, with many of his friends, in order to pass some years in the acquisition of learning at one or both of our Universities.

Rammohun writes and speaks English correctly. He has published different Tracts and Translations in our tongue, and in Persian and Bengalee, directed against the Hindoo idolatry and superstitions. The piece of which we shall give an abstract, discovers little else than a discernment of the folly of the vulgar belief of his country: and a subtle, but unsuccessful attempt, to put a good meaning on the absurd statements of its more ancient and refined creed. His judgment may, possibly, be convinced of the truth of Divine Revelation; but one of our correspondents represents him to be as yet but a self-confident Deist—disgusted with the follies of the pretended revelations from heaven, with which he has been conversant, but not yet bowed in his convictions and humbled in his heart to the Revelation of Divine Mercy.

We cannot forget the lesson which the history of the well known Sabat has taught us, with regard to avowed converts to Christianity, especially from among the more learned, and men of some pretension. After changing backward and forward, he is said to have rested in the profession of Christianity. We count nothing of this, except as it is a homage to the commanding evidences of the gospel. When a man has once seen the force of these evidences, it is scarcely within the verge of possibility, that he should become so stultified as to return to the belief of any pretended Revelation. His proud heart may rebel against the humbling truths of the word of God, and his carnal heart may rebel against its holy and self-denying precepts; and he may be given over to his delusions, and reject, with the Deist, all Revelation, or, with the Atheist, deny the very being of God: but, having once seen and felt the nature and force of the evidence of Christianity, he must despise the pretentions of Mahomed and of all other impostors.

We do not mean to say that the heart of Rammohun Roy is not humbled, and that he has not received the gospel as the only remedy for the spiritual diseases under which he labors in common with all men: but we have, as yet, seen no evidence sufficient to warrant us in this belief. We pray God to give him grace that he may, in penitence and faith, embrace with all his heart the Saviour of the world.

The singular production, which we have mentioned at the head of this article, is introduced by the following address:—

To the believers of the only true God.

"The greater part of Brahmins, as of other sects of Hindoos, are quite incapable of justifying that idolatry which they continue to practice. When questioned on the subject, in place of adducing reasonable arguments in support of their conduct, they conceive it fully sufficient to quote their ancestors as positive authorities. And some of them are become very ill disposed towards me, because I have forsaken idolatry, for the worship of the true and Eternal God.

"In order, therefore, to vindicate my own faith, and that of our early forefathers, I have been endeavoring for some time past, to convince my countrymen of the true meaning of our sacred books; and to prove, that my aberation deserves not the approbrium which some unreflecting persons have been so ready to throw upon me.

The whole body of the Hindoo Theology, Law, and Literature, is contained in the Veds, which are affirmed to be coeval with the creation. These works are extremely voluminous; and being written in the most elevated and metaphorical style, are, as may be well supposed, in many passages seemingly confused and contradictory. Upwards of two thousand years ago, the great Byas, reflecting on the perpetual difficulty arising from these sources, composed, with great discrimination, a complete and compendious abstract of the whole; and also reconciled those texts which appeared to stand at variance. This work he termed the "VEDANT," which compounded of two Sungscrit words, signifies the "RESOLUTION OF ALL THE VEDS." It has continued to be most highly revered by all the Hindoos; and, in place of the more diffuse arguments of the Veds, is always referred to as equal authority. But, from its being concealed within the dark curtain of the Sungscrit language, and the Brahmins permitting themselves alone to interpret, or even to touch any book of the kind, the "Vedant," although perpetually quoted is little known to the public; and the practice of few Hindoos, indeed, bears the least accordance with its precepts.

In pursuance of my vindication, I have, to the best of my abilities, translated this hitherto unknown work, as well as an abridgment thereof, into the Hindoostanee and Bengalee languages; and distributed them, free of cost, among my own countrymen, as widely as circumstances have possibly allowed. The present is an endeavor to render an abridgement of the same into English; by which I expect to prove to my European friends, that the superstitious practices, which deform the Hindoo religion, have nothing to do with the pure spirit of its dictates.

"I have observed, that, both in their writings and conversation, many Europeans feel a wish to palliate and soften the features of Hindoo idolatry; and are inclined to inculcate, that all objects of worship are considered by their votaries as emblematical representations of the Supreme Divinity. If this were indeed the case; I might perhaps be led into some examination of the subject; but the truth is, the Hindoos of the present day have no such views of the subject, but firmly believe in the real existence of innumerable gods and goddesses, who possess, in their own departments, full and independent power; and to propitiate them, and not the true God, are temples erected and ceremonies performed, there can be no doubt, however, and it is my whole design to prove, that every rite has its derivation from the allegorical adoration of the true Deity; but, at the present day, all this is forgotton; and, among many, it is even heresy to mention it.

"I hope it will not be presumed, that I intend to establish the preference of my faith over that of other men. The result of controversy on such a subject, however multiplied, must be ever unsatisfactory: for the reasoning faculty, which leads men to certainty in things within its reach, produces no effect on questions beyond its comprehension. I do no more than assert, that, if correct reasoning, and the dictates of common sense, induce the belief of a wise uncreated Being, who is the supporter and ruler of the boundless universe; we should also consider him the most powerful and supreme existence, far surpassing our powers of comprehension or description; and, although men of uncultivated minds, and even some learned individuals (but in this one point blinded by prejudice,) readily choose as the object of their adoration, any thing which they can always see, and which they pretend to feel, the absurdity of such conduct is not thereby, in the least degree, diminished.

"My constant reflections on the inconvenient, or rather injurious rites, introduced by the peculiar practice of Hindoo idolatry, which, more than any other pagan worship, destroys the texture of society; together with compassion for my countrymen; have compelled me to use every possible effort to awaken them from their dream of error; and, by making them acquainted with their scriptures, enable them to contemplate, with true devotion, the unity and omnipresence of Nature's God.

"By taking the path which conscience and sincerity direct, I, born a Brahmin, have exposed myself to the complainings and reproaches, even of some of my relations, whose prejudices are strong, and whose temporal advantage depends upon the present system. But these, however accumulated, I can tranquilly bear; trusting that a day will arrive, when my humble endeavors will be viewed with justice—perhaps acknowledged with gratitude. At any rate, whatever men may say, I cannot be deprived of this consolation: my motives are acceptable to that Being, who beholds in secret, and compensates openly.

The Tract itself is short, extending to fourteen pages in quarto. It is an abridgement of the Vedant of Byas, whom Rammohun Roy represents as "the greatest of the Indian Theologists, Philosophers, and Poets." The author professes to give the real sense and meaning of the Vedant and Veds on the most important points of the Hindoo Theology, which he asserts to have been misunderstood and forgotten. His various positions are supported by passages from the Vedant or Veds; and those, which appear to contradict them, are explained.

After asserting the necessity for mankind to acquire knowledge respecting the Supreme Being, but that this knowledge is limited to very narrow bounds, the author argues, from the Vedant and Veds, that creating and governing power cannot be attributed to any of the various objects to which the grosser Hindoo Theology attributes it; such as, the *void space, air, light, nature, atoms*, the *soul*, any *god* or *goddess of the earth*, the *sun*, or any of the *celestial gods*. He asserts the unity, spirituality, omnipresence, and omnipotence of the Supreme Being—that He is the sole object of worship—that the adoration of Him is required of mankind, as well as of the celestial gods—that moral principle is a part of the adoration of God, with reliance on, and self-resignation to the only true Being, and an aversion to worldly considerations—and that devotion to the Supreme Being is not limited to any holy place or sacred country.

Some beams of light break through the gloom. There is a measure of meaning and sense in the following passage:—

"The Ved now illustrates the mode in which we should worship the Supreme Being, viz. 'To God we should approach, of him we should hear, of him we should think, and to him we should attempt to approximate.' The Vedant also elucidates the subject thus: 'The three latter directions, in the above quoted text, are conducive to the first, viz. approaching to God. These three are in reality included in the first (as the direction for collecting fire in the worship of fire;) for we cannot approach to God, without hearing and thinking of him, nor without attempting to make our approximation; and the last, viz. attempting to approximate to God, is required until we have approached him.' By hearing of God, is meant, hearing his declarations, which establish his unity; and by thinking of him, is meant thinking of the contents of the law; and by attempting to approximate to him, is meant, attempting to apply our minds to that true Being, on which the diffusive existence of the Universe relies, in order that, by means of the constant practice of this attempt, we may approach

to him. Vedant states, that 'Constant practice of devotion is necessary, it being represented so by the Ved;' and also adds, that 'We should adore God, till we approach to him, and even then not forsake his adoration, such authority being found in the Ved."

The rise of this new sect, the zeal and subtelty displayed by its founder, with its obvious tendency to undermine the fabric of Hindoo superstition, are objects of serious attention to the Christian mind. "Who knows," ask one of the friends from whom we have received these communications, "but this man may be one of the many instruments, by which God, in his mysterious providence, may accomplish the overthrow of idolatry?"—"What may be the effect of this man's labors," says another correspondent, "time will shew. Probably, they may bring the craft of Brahmanism and caste into danger; and God may be, in this manner, shaking the kingdom of Satan. However this may prove, that great work will be done: and, though reason and philosophy may not have a voice powerful enough to reach the hearts of these poor captives: yet the Christian Missionary, whom Christ sends forth, will find *a mouth and a tongue, which no man shall be able to gainsay or resist.*"

From the Panoplist.

AMERICAN MISSIONS IN INDIA.

The following passages are extracted from a letter written by Messrs. Hall and Newell, to the Rev. Dr. Worcester, dated July 6, 1816.

"Rev. and Dear Sir.—Before the writing of this letter, we did hope to receive later intelligence from our brethren at Ceylon. Their last letter to us was of May 25th. They had then decided on brother Bardwell's joining us. In regard to stations for the other four brethren, they were undecided as to the expediency of their all settling in Jaffna. In consequence of Mr. Ringletaube's resignation, there is now an opening for one or more missionaries, in Travancore. Possibly some of our brethren may gain an entrance there.

"We have strong hopes, that brother Bardwell will be allowed to stay with us.—Circumstances will plead powerfully for it. By the time he arrives here, (for he cannot leave Ceylon during the present monsoon,) we expect to be ready to commence printing, and shall therefore be in obvious and urgent need of him.

"We rejoice to know, that the Board have more missionaries at their disposal.—We may well hope to see them, from time to time, coming from America to this desolate part of the world.

"Placed as we are, in a situation peculiarly favorable for collecting information concerning many places, we feel compelled, both by duty and inclination, to be continually collecting all the knowledge we can, and to communicate our views to the Board. We have already written at considerable length concerning Western Asia. There we see a field vast in extent, urgent in its claims, encouraging in its prospects, and almost untouched by missionary hands.

"We have conversed with intelligent men, who have visited Alexandria, Cairo, Constantinople, the shores of the Red Sea, Palestine, Syria, Bussora, Busheer, and other parts of Persia and Arabia. All that we have been able to collect from every quarter has only served the more to convince us of the *practicability* and *importance* of missions to Arabia, Persia, and the eastern provinces of the Russian Empire, bordering on China.

"Translations into the Persian and Arabiac languages, seem to promise more usefulness, than translations into almost any other Eastern languages. The reasons are obvious.

"The Board being a *Foreign Bible Society*, as well as a Missionary Society, has peculiar advantages for taking up these languages. It has the money, and can procure *all men*: and such men are peculiarly desirable in those fields. How easily four missionaries might be sent to prepare for translating into each of these languages, in the first instance, and immediately too, if so many suitable men could be spared for these purposes. For the Arabiac four: two to Cairo, and two to Bussora: For the Persian four, two to Busheer, Shiraz, or Ispahan, and two to the north western parts of Persia, now under the Russian government.

"There can be no reasonable doubt, that missionaries might securely remain at all these places; at least so long as they were quietly learning the languages and translating the Scriptures. And while they were executing this very important work, they would be under the highest advantages for ascertaining what further missionary establishments would be expedient or practicable, and for promoting the cause generally as *literary correspondents*. This last consideration is, of itself, in the view of the late Dr. Buchanan, and of the Church Missionary Society, sufficient to justify similar establishments. Besides, these languages being spoken to a great extent, and by many christians as well as Mahometans, should the missionaries, after translating the Scriptures, find it necessary, they might remove to some other region where the languages are spoken, and where they might preach publicly without apprehension of evil.

"There are two considerations, which give a very great importance to the eastern provinces of the Russian empire. They offer stations on the borders of Thibet and China: stations, which may afford a very intimate connexion and intercourse with that supposed inaccessible and most populous quarter of the globe. At such stations how much might be done for China, as well as for the Russian provinces.

"Again; these provinces are under a government well known to be friendly to the propagation of Christianity, and partial to America.

"As to our concerns in Bombay, we have nothing new to add. Things continue to go on in the same train. To-day the translation of Luke's Gospel has been completed. Our schools are gradually increasing. We have agreed with a man to open a fourth school in the course of a few days.

"We shall send our journal, letters, and several other things by the Fawn, Capt. Austin. "We remain, dear Sir,

"Your brethren and fellow servants,

"GORDON HALL, S. NEWELL.

The following extracts are from a letter dated Sept. 30, 1816, and contain the latest intelligence from the Missionaries.

"Rev. and Dear Sir.—"Our last of July 12th, was forwarded by the Fawn, of Boston. By the same opportunity we forwarded to you our journal up to that time, and also a trunk of books, principally Arabiac and Persian. We send our present communications by way of Calcutta, with the hope that they may reach you sooner than they would *via* London. Since we wrote last, we have had the satisfaction of hearing, that our brethren in Ceylon have obtained the sanction of government to their settlement at Jaffna, the place of their choice. They were to proceed thither from Columbo as soon as the season would permit. We expect soon to

hear of their final settlement. Brother Bardwell is to come to this place by the first opportunity. The most favorable season for coming is at hand, and we are expecting to see him shortly. We are also in expectation of receiving our Mahratta types and press by the next ships from Bengal. We hope to commence printing early the ensuing year.

"Our schools continue about in the same state, as when we wrote last; for though we have since that time opened a *third* school, the number of boys, on the whole, has not been increased. The rainy season, which is just now closing, is unfavorable to their attendance. We hope the number of pupils will be greater the ensuing season.

"We continue to preach almost every day to the heathen, in their own houses, at their temples, or by the way-side, as we find opportunity: but we have not yet been able to collect a congregation to attend statedly at one place. We intend to make an effort to do this soon. Should we succeed in this attempt, we shall be able to introduce those interesting and important parts of public worship, *prayer and praise*, which we are now obliged to omit. It would also enable us to communicate our instructions more in the form of a regular discourse, than we can do at present. We have for some time past held a little meeting on Sabbath morning among the poor, to whom we formerly used to preach in English. We found that they did not attend either the Scotch or English church, and as they professed to be willing to come together, in their own neighborhood, on the Sabbath, for religious instruction, we thought they ought not to be neglected. They are but few in number, not more than 15 or 20 men with some women and children, and it is seldom that more than 8 or 10 of them attend at one time. We cannot say that we have much expectation, at present, of collecting any considerable number of persons, to whom we can preach in English. This need not discourage us at all. The great business for which we came hither, is to preach the Gospel to those among whom Christ has not been named. In this respect we have an open door, and more work within the compass of a few miles, than would suffice for twenty preachers.

"Since we wrote last, the number of laborers in this part of the vineyard has been considerably increased by the arrival of chaplains and missionaries of different denominations. Two chaplains, and a missionary of the Wesleyan connexion have arrived in Bombay; several chaplains and six missionaries from the London Society at Madrass; and four or five Wesleyan missionaries in Ceylon. Thus the number of laborers is increasing; but still there is room.

"The state of our pecuniary affairs you will learn from our communications of this date to Mr. Evarts. We shall endeavor in future to write you regularly as often at least as once a quarter.

"We remain, &c. G. Hall, S. Newell."

From the Religious Remembrancer.

SEEKING JESUS WHO WAS CRUCIFIED.

"Fear not," said the angel to the devout women who had come to the sepulchre, "for I know that ye seek Jesus who was crucified." To seek a crucified Saviour has been the delightful employment of Christians in every age. By this exercise their hearts have been refreshed and strengthened, so that they have held on their way rejoicing.

They who seek Jesus who was crucified, are firmly persuaded that with-

out an interest in him, they cannot be saved. So long as a man reckons on all his happiness in this life, it will be his chief, his whole business, to mind the concerns of his perishing body. He can have no desire for a spiritual salvation, of which he has never seen the worth and importance. The human mind is so constituted, that it pursues after any object with an ardor proportioned to the advantages which we expect to gain by possessing it. Whilst the sinner doth not consider the divine favor as necessary to true happiness, or vainly endeavors to obtain it by his own goodness and piety, instead of seeking Jesus who was crucified, he considers him as "a root sprung out of a dry ground, having no form nor comeliness, for which he should be desired." But when the law in its spirituality enters the conscience: when the man's eyes are opened to behold his complicated guilt and misery; when, like Peter, he feels himself fast sinking in the deep waters, and that all efforts of his own for deliverance are unavailing, then he applies to Christ for help saying. "Save, Lord, or I perish. Saul of Tarsus, previous to his conversion, so far from seeking an interest by faith in this crucified Saviour, strenuously labored to extirpate the profession of his name from the earth; but no sooner was he persuaded that there is no salvation in any other, than he instantly built up that which he had sought to destroy: he not only preached to others Christ crucified, as the only ground of salvation to the perishing soul, but declares concerning him with relation to himself, "yea, doubtless, I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

Christian, art thou seeking Jesus who was crucified? then thou hast seen thy ruined condition by nature, thou hast been persuaded that there is no other name given under heaven and among men, whereby we must be saved; and thou wilt be making it thy chief and daily concern, to obtain an interest in him, as the one thing needful for thy happiness both in time and in eternity.

They who seek Jesus who was crucified discern him to be a Saviour in every respect suited to their perishing condition. A man struggling with some heavy calamity will derive small consolation from help being offered to him, if this do not appear adequate to his particular emergency; but if one interposes fully able to afford the desired relief, his offer will be joyfully embraced. The guilty soul, trembling under apprehensions of God's wrath and curse, will not apply to Christ for deliverance, until he be fully satisfied that he is able and willing to afford him that relief which his miserable case requires. It is necessary therefore that the Holy Ghost exhibit to us in the glass of the Gospel, the excellence and suitableness of Christ crucified for removing our guilt and misery, before we betake ourselves to him as our only hope and refuge.

When we consider the infinite worth of his sacrifice, which hath made a complete atonement for his sin; when we behold his infinite mercy which welcomes all, without making any exception, saying, "whosoever will, let him take of the waters of life freely," it will not appear wonderful that his people should give him the chief place in their hearts, and account him "all their salvation and all their desire." What is there that I want, saith the believing soul, which is not to be found in Jesus who was crucified? Am I, a guilty creature, exposed to divine wrath? then he bare my sins in his own body on the tree. Am I enslaved by the lusts and corruptions of my heart? My old man is crucified with him, that the body

of sin might be destroyed, that henceforth I should not serve sin. Am I miserable, and ready to perish? then he who gave himself to be crucified for me, will assuredly be my comfort in life, my hope in death, and my portion forever. Whom have I in heaven, O Jesus, but thee? and there is none in all the earth whom I desire besides thee.

They who seek Jesus who was crucified, will diligently observe those institutions by which Christ hath promised to manifest himself to the soul. Where he hath been found by others, there we should seek him. Have some of his disciples found him in the closet? Let us seek him by earnest and frequent prayer. Have some found him in the public assemblies of his people? Let us go up to the gates of Zion that we may see his power and glory in the sanctuary. Have others found him at his own table, where he hath been made known to them in the breaking of bread? Let us neglect no opportunity of commemorating his death; that while we partake of the symbols of his broken body and shed blood, Jesus Christ may be evidently set forth before our eyes as crucified among us. The devout Psalmist set a high value on divine institutions. "My soul," saith he, "longeth," yea even fainteth for the courts of the Lord;" but his desires do not terminate in the external acts of divine worship, for he adds, "my heart and my flesh crieth out for the living God."

All that the hypocrite or nominal christian regards, is the outward ordinance. If he hear the word preached in an acceptable manner; if he sit as frequently at the Lord's table as others in the same church fellowship, his soul saith, it is enough, and Christ's absence is neither felt nor lamented. But the sincere Christian will bear me witness, that it is his chief happiness in waiting on the Lord when he enjoys fellowship with him; and his chief affliction when he cannot find him whom his soul loveth. Though an angel from heaven should preach the gospel, this man will not be satisfied, if he cannot hear Christ's voice in it; and though the most eminent apostle should dispense the sacred elements of bread and wine, these will have no relish to his taste, if his soul doth not feed by faith on the crucified Redeemer's flesh as meat indeed, and on his blood as drink indeed. Happy the soul who is thus employed in seeking Jesus who was crucified. The natural man's eye is not satisfied with seeing, nor his ear with hearing; whatever his enjoyments, still his craving heart continually crieth Give, give. But they who seek the Lord shall not want any good thing. He will give them grace and glory; he will grant their requests; he will satisfy every desire of their hearts; he will bestow blessings upon them exceeding abundantly above all that they can ask or think.

Communicated for the Christian Herald.

A Society has lately been formed by a number of *pious ladies* in Savannah, (Georgia,) styled *The Female Mite Society* for Missionary purposes.—Their object is to provide Missionaries for the destitute in their own state, and assist in extending the kingdom of the *Blessed Redeemer* among the heathen.

A number of ladies of the congregation of the South Dutch Reformed Church in this city have contributed thirty dollars to constitute their Pastor, the Rev. James M. Matthews, *a member for life of the American Bible Society*; also thirty dollars to constitute him *a member for life of the Young Men's Missionary of New-York.*

From the Christian Herald.

JUVENILE DEPARTMENT.

The Robber's Daughter. *Founded on fact.*

Concluded from page 523.

One dark winter's evening, William Brown prepared to go out on one of his plundering excursions, and called Betsey to prepare him some refreshment. She obeyed with cheerful alacrity, for she always attentive to treat her father with the greatest kindness, and to make him as comfortable as possible; though he was a wicked man, and often passionate and violent to his children, even when they committed no fault. Betsey had learnt in her Bible, that it was her duty to obey her father, and to be subject "not only to the good and gentle, but also to the froward; for this is thank worthy, if a man for conscience toward God endure grief, suffering wrongfully." The robber took his refreshment, and prepared for his "deeds of darkness;" soon he hears the well-known whistle resounding through the forest, and, after telling his daughter that he should not be at home till the morning, he hastily quits the hovel, to join his comrades in crime. Poor Betsey heaved a sigh as he lifted the latch of the door, and raised a silent prayer to God, that he would change her father's heart. When her father was gone, she called her little brother to her, heard him repeat his lessons, and say his prayers, and then sent him to bed.—It was a cold dark and dreary evening, the wind whistled through the trees of the forest, and a violent storm arose, which frequently shook the frail walls of the hovel. The storm was followed by the snow which descended in quick sucession, and wrapped all nature in its white mantle. Our poor cottage girl gathered up a few sticks, and soon made a cheerful fire on the hearth; she then went to a secret corner, and pulled out a little pocket Bible which Miss Field had given her as her reward; it was her greatest earthly treasure, her comfort, and delight. She turned over the sacred pages, and read with lively interest and feeling, the wonders which revelation makes known to guilty men. Happily, most parts of the Bible are so simple and easy to be understood, that even a peasant girl may comprehend it, and the young are therefore without excuse, if they neglect the word of God, and refuse to obey its obvious commands. Betsey thus spent her evening in reading the word of God, and in occasionally lifting up her prayers for divine grace and wisdom; "Open thou mine eyeys to behold wondrous things out of thy law." How happily and usefully are those spare moments occupied, which are consecrated to the word of God and prayer, and happy are those youths who thus love to employ the early morning of their lives.

Meantime, William Brown finding the weather tempestuous, and the snow descending so fast, resolved to return to his home, and to defer executing the plan of plunder which had been projected for that night.—As he returned through the forest near to his home, he was surprized, at so late an hour, to see a light from his cottage, sparkling through the trees. A guilty conscience makes man a coward; he was fearful that some officer had been sent to search his home or to apprehend him, and therefore he advanced slowly and cautiously towards his cottage. As he came nearer he could not hear any noise, nor could he perceive any footsteps in the snow; he therefore quietly advanced to the rude paper-patched window of his hovel, and peeped through it. There he saw his daughter sitting over a few embers reading a book, while now and then the tears rolled down her

cheeks, and she lifted her eyes to Heaven in the attitude of prayer. He stood a few moments gazing with surprise on this unaccountable conduct of his daughter, and then suddenly burst open the door upon the astonished girl. With a volley of oaths and curses, he angrily asked what business she had to be sitting up at that time of night, and what she had to do with the foolish book she was reading. "My dear father," said Betsey, in a kind and gentle tone, "I have been sitting up to read the Bible, the best of books, which tells both you and me of the good news of salvation, in which, father, we are all most deeply concerned." "What have I to do with the Bible, foolish girl?" "Father, we have all of us much to do with the Bible; for it tells us that we are all sinners, and makes known a way of pardon even for the most guilty: it tells us that the blood of Christ cleanseth from all sin." "Ah! girl, whatever it may say, I know that I am too great a sinner ever to be pardoned." "No, Father, you are not, if the Bible be true, for it says, "Come now and let us reason together, saith the Lord, though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool." "What you have been saying is not the bible. "Yes, Father, come read for yourself, at Isaiah, the 1st chapter, and 17th verse." "This can't be true of such an one as I," said he, looking with eagerness to see that the quotation was correct, "it can't be true, for I have been too great a sinner to be pardoned." "Father, it is true, and if you please I will read to you how Jesus Christ, when on the cross, pardoned a guilty malefactor." "Can all this be true?" exclaimed the inquiring robber, "and is there mercy for such a sinner as I have been all my life long? it is too good news to be true." "It is true, father, and I will show you ever so many passages throughout the Bible full of mercy and pardon to penitent sinners." Betsey then quoted several passages from many parts of the Bible, which she had often read over with earnest wishes that her father might be led to seek that mercy to which they invited. The robber, for almost the first time in his life, was pensive and sad; his hard heart began to break. "And is there indeed" exclaimed he, "mercy for such a sinful wretch as I have been? I will fly to the cross of Christ, and this shall be my constant prayer, God be merciful to me a sinner. Blessed be God for the glad tidings that there is a way of salvation. I have for many years been a miserable sinner; I have found no solid happiness; the very thought and hope that there is mercy with God, gives me greater joy than I ever felt before. Betsey, you are the first person that ever told me that such a wretch as I have been might hope for forgiveness. Thus saying, he clasped his daughter in his arms, and they both wept together. They then kneeled down, and with broken accents, and broken hearts, approached the throne of grace. Afterwards, they retired to their beds; but William Brown's penitential feelings, and Betsey's grateful sensations, prevented them from enjoying undisturbed repose; the night was passed in mingled reflections and supplications.

At the dawn of day Betsey and her father arose, and well pleased was she to find that the conversation of the past night was the first object of her father's solicitous inquiries in the morning. This well instructed girl became her father's teacher in the great concerns of religion, and the divine blessing accompanied her instructions. Happily, William Brown's feelings were not "like the morning cloud, or the early dew that soon vanisheth away; he read the Bible for himself; he continued to pray; he attended the means of grace, and became an altered character, "a new creature in Christ Jesus." He obeyed the command, "Let him that stole

steal no more; but rather let him labor, working with his hands the thing which is good, that he may have to give him that needeth." Instead of continuing the pest and the terror of the neighborhood, by the grace of God William Brown became a useful member of society, and a humble and devoted Christian. Betsey Brown had the happiness of beholding her father for several years adorning the doctrine of God his Saviour in all things; and when called to attend his death-bed, she beheld him resign his spirit into the hands of Jesus, saying with his dying lips, "Lord remember me, and receive me into Paradise."

It is a most delightful fact, that this man, who had been a notorious robber, and perhaps a murderer, became a true penitent, and an altered character. Thus God was pleased to own the humble prayers and endeavors of so weak an instrument as a poor Sunday school girl. All of us may do some good, however lowly our situations, however contracted our means, however feeble our abilities; if we have but one talent, we must improve that to the utmost extent, and we are reponsible to God for the right use of that one talent, as much as if we were the most gifted of mortals. If you have parents who are thoughtless of God and of their immortal souls, learn from Betsey Brown's example, to pray for them earnestly and constantly, and whenever you have an opportunity, endeavor to communicate religious instruction to them. God may own even the efforts of a young child, and like Naaman's "little maid," you may tell of the great prophet Jesus Christ, the Physician of souls, who alone can cure the leprosy of sin which infects the whole human race. Let those who possess pious parents, or teachers, or friends, improve the great advantages which they enjoy, and bless God that they are not a robber's children living in a hovel in a forest, and trained to wickedness from the earliest days of their youth. Let us all learn the importance of loving and serving God in the days of our youth, then God will bless us, and make us a blessing, whatever our situations in life may be, and whether we are cut off in the bloom of youth or spared to mature years. May we all esteem it our great object to live and die in the favor of the Lord; then "whether living or dying we shall be the Lord's."

SUNDAY SCHOOL ANECDOTE.

A benevolent gentleman in the vicinity of London, was induced to visit a poor woman who was sick. When he entered the room, he perceived a little girl kneeling at her bed-side, who immediately withdrew. He then inquired, who that child was. The sick woman replied, "O, sir, it is a *little angel* who frequently comes to read the Scriptures to me, to my great comfort, and has just now given me sixpence." On further inquiry, he found she was one of the girls belonging to a neighboring Sunday School.

On the following Sabbath, our friend paid a visit to the School, and expressed a wish to speak to the child. She approached with trepidation; when he asked her, if she knew the poor woman just referred to, and had been to read the Bible to her? She replied, that she had. He then asked, what had induced her to do so. She answered, "Because, sir, I find it is said in the Bible, that pure religion, and undefiled before God and the Father is this—to visit the fatherless and widows in their affliction, &c.' 'Well,' said he, 'and did you give her any money?' 'Yes sir,' 'And where did you get it?' 'Sir, it was the reward given me in this school.'

The gentleman, who related this fact, said, (alluding to the expression of the sick woman,) 'I clasped the *little angel* in my arms, and prayed that the latter part of the text she quoted might also be accomplished in her—that God would "keep her unspotted from the world." (Jas. i. 27.)

Lond. Evan. Mag.

THE INTELLIGENCER.

SANGERFIELD, JUNE 7, 1817.

THE SEASON.

In and near Amherst (N. H.) some time since it is said the season was promising for considerable time; afterwards cold frosty nights seemed to threaten the destruction of what had been brought forward. Farmers in every direction were busy in breaking the ground and depositing seeds of all sorts, so that if one failed they might hope for a supply of another kind. It is observed by travellers that much more fallow ground is tilled this season, than ever before. In the district of Maine it is said that never was there so encouraging prospect of an abundant harvest. A Portland paper says "We are happy to learn that the season thus far promises a fruitful summer."

Union of Parties.—While on the middle ground between parties, and not suffering ourselves to favor one side more than the other, we cannot but notice one fact that seems agreeable. In many instances federalists seem to give up their contention for party, on the ground that republicans do of late act on federal principles. Thus proving by their conduct, what they formerly professed, viz. that their contention was not for *men*, but for *measures*. On the other hand republicans do seem to admit that they are thus acting on federal principles. We do not find it denyed in any of their papers; and some seem almost expressly to admit it as a fact. The Catskill Recorder sometime since took notice that many federalists neglected to vote in the late election, on the austensible plea that republicans had come into their measures; and nothing was said but that this was a fact. We might note many instances of this kind —The Boston Yankee says "Gov. Wolcott, it is true, was a federalist of the old school of 96"— "but he has since come over to our party, because we alone act on the principles which he maintained." Does not these things speak favorable to the union of parties? It might be happy were it universally so. But we are sorry to see something of a different spirit remaining in the Legislature of Connecticut. It is said that all the federal members voted in favor of the recommendation of Governor Wolcott that their judges of the superior court hold their office during the pleasure of the Legislature, but that every republican member voted to have this delayed another year.

Earthquake.—Accounts from Portland, and Augusta (District of Maine) Boston, Salem, Newburyport, and Winchester all unite in noticing the shock of an Earthquake in each of those places on the morning of the 22d ult. a few moments after 3 o'clock. Doubtless the same was felt in many other places not heard from.

The Snow Storm.—On the 26th ult. is said to be so powerful in many parts as that in "the opinion of many, if it had remained on the ground, it would have been at least six inches deep.

By an account from Sacket-harbor it appears that eleven persons were recently drowned in the lake, by venturing in a boat too deeply loaded.

Accounts of the ravages of the Fly and the Cut worm continues to reach us, of a serious nature

Corn is falling in Georgia on account of the very flattering prospect of the crops of small grain.

Improvement in Bread.

To every 5 lbs. of flour, add 1 lb. of rice, that has previously been boiled into a jelly over a slow fire; then when lukewarm, add your usual fermentation, and make up your bread. Should you judge your jelly too thick, add lukewarm water; a method by which thirty pounds of flour and six of rice produce eighteen loaves, each 4 pounds and a half weight.

From the National Intelligencer.

PRIVATE CORRESPONDENCE.

"*Mobile, April* 12, 1817.

As you *guessed*, our territory has been divided; and so it ought to be. After all that may be said of *pine barrens* and *swamps*, there is much rich, very rich land. The alluvions of the Nile or the Mississippi do not exceed some of our Alabama lands. The scarcity of corn and other provisions has checked emigration; but the importations from New Orleans have already reduced the prices, and they will be yet lower. The trade and commerce of Mobile are rapidly increasing. We estimate the importations of last year, chiefly coast wise from Boston, New-York and New-Orleans, at *a million of dollars*. During the last six months, 1700 bales of cotton have been shipped at Mobile, and about the same quantity remains to be shipped. The imports and exports of the present year will more than double those of the last. The trade of Madison county will be to Mobile. They have explored the navigation to this place; and the agent informed me, that the merchants of that county calculated their loss at 50,000 dollars the last year, by not shipping to Mobile the goods purchased at New-York."

Wilmington, (N. C.) May 17

The Charleston Packet, sloop Manhattan, was struck by lightning, about 8 o'clock last evening.

DIED, At Sutton, (N. H.) on the evening of the 5th inst. Ensign John H. Bartlet, aged 38.—In attempting to take a bag of meal from the fore-end of a loaded cart while the team was moving along, Mr. Bartlet, by some means, fell directly before the wheel; unable immediately to extricate himself, the wheel passed over the lower part of the right side of his head, and fractured his scull in a shocking manner. A proportion of the brain was forced out at each ear. He lived about two hours after the accident.

Also, at Sutton, aged 56—Mr. Burden, brother-in-law to Mr. Bartlett, early on Tuesday morning, the 6th inst. set out for Upton, to give information of the death of the latter. Being on foot, he did not confine himself to the road, but took the nearest course across the fields and lots. In attempting to get over a fence, he fell backwards (as was supposed) upon his head and shoulders and from that moment was unable to move from the spot where he then lay. His long absence excited much alarm among his friends, and neighbors. On Wednesday evening a number of the inhabitants assembled and made diligent search till one o'clock that night, when he was found nearly exhausted by cold and the effects of the injury he received from the fall. He had been lying in this situation towards of forty hours. After being removed to the nearest house, he died in about ten hours.—*Massachusetts Spy.*

Articles from the New-York Spectator.

A paragraph in the Paris, papers, under the head of Stockholm, states, that on the invitation of the Emperor of Russia, the king of Sweden has acceded to the Holy Alliance.

We understand (says the Elizabeth Town Journal of May 20th) that a man was shot last week at Hoboken; the circumstances, as near as we have heard, were as follows: two fishermen in that place owned separate nets; one had been in the habit of going earlier than usual and raising his neighbor's. The person had been pilfered, having suspicion on the others honesty placed himself in a convenient place with a loaded musket. At the accustomed hour, a boat appeared, when the person on watch discharged his gun, the bullet entered the body of the other, he died in about four hours afterwards.

From the Baltimore Patriot.

Melancholy Occurrence.—On Sunday a boat containing five or six young men and two females, was on its return from the Fort to Fells Point, it was overtaken by a sudden gust of wind, capsized, and all, excepting one were launched into eternity. We are informed that the names of two of those who perished were Frath and Beman. We are not acquainted with the particulars concerning this lamentable accident.

Pittsfield, (Berkshire) April 30.

The baneful spirit of litigation, which has been created in this county, must be a source of deep regret to every reflecting mind.

At the last spring term of the Circuit Court of Common pleas, at Lenox, there were between six and seven hundred suits entered and at that of September, there were about eight hundred—making a total of *Fifteen hundred* suits at the Circuit Court of Common Pleas, in *one year*.

Mr. Degen, a Watch-Maker of Vienna, has invented a machine for flying in the air. It is formed of two kinds of pacbutes of taffeta, which may be folded up or extended at pleasure, and the person who moves them is placed in the centre. Mr. Degen has made several public experiments, and rose to a height of 54 feet, flying in various directions with the celerity of a bird. In one of his aerial excursions he was attacked by a flock of crows and with some difficulty descended without injury.—*Pet. L...*

A CAUTION TO YOUTH!

Extract of a letter from Hillsboro', N. C.

"A very sudden death happened in this place last week: Mr. K. gave us a holiday last Monday, as it was the first Monday in the month, and C—S—, the unfortunate boy, and several others went on a fishing party about 3 miles from town, and returned in the evening; when about half a mile from town they stopped at a spring, where they met with what they thought *Angelico*, but which was *Hemlock*: two of them ate of it, C—— S—— and another, who did not however take near as much as C. The hemlock was so strong that it carried him off in less than an hour. The other boy has recovered.

Caution to Sabbath breakers.—Yesterday afternoon, ABRAHAM WYCOFF, aged about 22 years, was killed by falling from the top-gallant-royal stay, of the ship Dublin Packet, lying at Courtlandt-street dock. The particulars, are related to us, are as follows:—Wycoff for a trifling wager undertook to get to the top gallant mast head: he reached the top of the royal stay, from whence he hailed the persons on the wharf. At this moment it was observed to him that he could not cross to the foremast. This he attempted to do, but soon lost his hold and fell upon the main stay and from that upon the cambouse. He was dreadfully mangled, the back of his scull was torn off, and one of his arms and several of his ribs were broken.

Melancholy Accident.—On Wednesday evening, a young man fell from the gang-way of the Steam-Boat Middlesex, and immediately disappeared. We have not been able to learn who he was. Search has not yet been found. We should be sorry to cast any reflection on persons managing the conduct of any of the Steam-boats, but would point out the absolute necessity there is for having good and sufficient paths, or gang-ways, leading from the shore to the vessels with a railing on one or both sides, otherwise frequent accidents will inevitably occur as passengers generally have to cross in the evening or in the night.

Speculators.

Grain fancy.—Corn is selling in New-York at one dollar and twenty cents per bushel——Wheat two dollars and twenty five cents—Oats fifty cents—Rye one dollar and twenty-five cents.—A load of Wheat has recently been brought from New York and sold on the North River for twenty shillings per bushel—Superfine flour is selling in New York at 12 and 13 dollars per barrel.—*Oxford Gaz.*

At the court of Francis I. a Buffoon complained to the King, that a great Lord threatened to murder him for uttering some jokes about him. "If he does" said Francis "he shall be hanged in five minutes after." "I wish" says the wag, "your Majesty would hang him five minutes before."

PUBLISHED BY JOSEPH TENNY.

TERMS:—To those who receive their papers by post-riders, the price will be 50 cts. a quarter. Mail subscribers, $1.50 a year, payable in 6 months, or $2.00 at the end of the year. Every 7th gratis to those who procure and are accountable for subscribers.

A further disappointment about paper appears likely to be further advantageous to the reader, in that we are under the necessity of using paper of a better quality, than we had calculated upon. At the commencement of a new Volume, which will be in July next, we propose to use two kinds of paper according as subscribers shall chuse; and to charge for the kind that we now use or a still superior quality, the additional price of 25 cents a year, or sixpence the quarter, to all such as shall chuse this kind of paper, and to continue the usual quality at the price above stated. All such as chuse the best quality on the conditions now stated are requested to give notice of the same. All such as do not give notice of their choice, may expect the old quality continued.—Our subscribers will remember that it is according to our expectations, and according to the conditions of this paper, that all such as do not pay up and give notice before the close of a volume that they wish to withdraw their subscriptions, will be considered as subscribing for the next volume.

☞ Imperious necessity forces us to solicit strongly for all arrearages in the payments for this work.